

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VI.

AUGUST, 1841.

No. 3.

CORRESPONDENCE.

DOMESTIC.

ILLINOIS.

FROM THE REV. JOHN SELLWOOD, DISTRICT MISSIONARY IN PIKE,
ADAMS AND HANCOCK COUNTIES.

June 30, 1841.

In taking a view of my labors, during the quarter ending to-day, I am led to say, that the goodness and mercy of God have followed me. Although unwell for a day or two, yet I have been enabled to fulfil my appointments, and every Lord's day, as well as on other days, have been engaged in the delightful work of preaching the Gospel of Christ.

In Adams county I have officiated in the following places : At Columbus on three Sundays, and preached four times. In consequence of having no building of our own for divine worship, I was prevented from officiating as often as I otherwise should have done. Out of the small number of our communicants here, we have lately lost one by death. The individual alluded to, died in the comfort of a reasonable religious and holy hope. In the neighborhood of Kingston I have officiated twice. At Fall Creek I have officiated on two Sundays, and also on week days, in the whole seven miles.

In Pike county I have officiated in the following places : At Rockport, on one Lord's day, twice. At Pittsfield, on three Sundays, six times. On Easter Day the sacrament of the Lord's Supper was administered for the first time, when three new communicants from the congregation were admitted to the table of the Lord. Our prospects here still continue to be in some degree encouraging.

In Hancock county I have officiated in the following places : On one Sunday, in Warsaw, three times ; at Fountain Green, on two Sundays and on week days, five times, and three times at Mr. Duncan's, on parts of the Sundays when I officiated

at Fountain Green. At Camp Creek I spent one Sunday and officiated twice, and also on the previous evening once. This was the first time that I had an opportunity of visiting that settlement. I had previously received information that some persons who had been communicants of our Church in the east, were residing here; but various circumstances had prevented my visiting them sooner. They have resided here about four years and, having no hope of ever seeing a clergyman of the Church, they have united themselves with the Methodists. Whether they can now be brought back to the Church in consequence of my being able to render them occasional services, I cannot say. In many instances it has been the case, that communicants of the Church in the east have come to reside in the west, and, not having any opportunity for years of enjoying the Church services, have united themselves with denominations existing here, and when they have had the opportunity of returning, have refused to do so.

During the quarter I have officiated, in the whole, thirty-five times; and in order to do so have travelled nearly a thousand miles. During the twelve months ending to-day, in order to preach the Gospel to the scattered flocks of our community, I find that I have travelled between three and four thousand miles.

Increase in the number of communicants in my district during the quarter: in Pittsfield, 3; died at Columbus, 1; total number at present, 18; collected for Domestic Missions at Pittsfield, \$1 25; and at Fall Creek, \$2 31.

FROM THE REV. TIMOTHY MINOR, DISTRICT MISSIONARY IN THE
NORTHERN COUNTIES.

July 1, 1841.

From the time of my last report, I have continued my services as heretofore; officiating on each Sunday, and on week days where I could conveniently assemble a congregation, either at those places mentioned in my former reports, or such other places as I have been able to visit.

After passion week, (the most of which I employed with the Rev. Mr. Hallam, in Chicago, officiating daily,) I revisited sundry other places, and then went to Wilmington, Will Co., a small but neat and rapidly growing village, on the river Kankakee, ten miles above its junction with the Des Plains River, which there takes the name of the Illinois River. At Wilmington, the congregation was respectable and attentive. There is one Episcopal family and several inclining to the Church. There I baptised two children.

From thence I went to Durango, which is a very promising village, located on the Dupage River near its junction with the Des Plains River, and central of the Illinois and Michigan canal. There are three Episcopal families in the neighborhood, and the people generally prefer the Church service. On Sunday, the 9th of May, I officiated for a very interesting congregation,

who are desirous to obtain the services of an Episcopal clergyman; for whom a considerable amount of salary would be procured by the people. Near this, at Dresden, I solemnized one marriage.

At Yorkville, on the Fox River, twenty-two miles south from St. Charles, I officiated twice on Sunday the 16th, and administered the Holy Communion to four persons. There too, is a favorable opportunity to establish the Church. I officiated once at Wyoming, Stark Co.; where I found several Episcopalians, who, not having the privileges of the Church, have united with denominations existing there; but would come back to the Church if it were within their reach. At that place the Church and her services would be acceptable to the people.

I visited Hennepin, the county site for Putnam Co., which is a large and flourishing village, built on the navigable part of the river Illinois. There I found no members of the Episcopal Church, but there are several families that are favorable to it. And there it is believed her services would be well received.

At the court-house in Lake Co., I administered the Holy Communion to six persons. In several other places this Holy Sacrament would have been celebrated but for the privations incident to new and remote neighborhoods.

Within the district assigned to me, I might have organized at least sixteen churches, with a reasonable hope of good success, if they could be supplied with ministers. But as this could not be done, I have believed it to be better to sit still, than to rise up and fall.

I have visited the villages, and nearly all the neighborhoods of any considerable importance throughout the northern part of the state, from Putnam Co. to Wisconsin; including the entire district assigned to me, and have obtained a general and particular knowledge of the country and people; particularly the Episcopalians, their names and residences, the interest of the Church, and where it best can be sustained.

If this ground can immediately be supplied by competent clerical service, the people can be restored to the Church, and through her instrumentality be brought, we humbly trust, to Christ. But if not thus assisted by the Church, it must be consigned to those, whose zeal is sufficient to convert to their religion a nation in a day.

ARKANSAS.

FROM THE REV. WM. MITCHELL, MISSIONARY AT PINE BLUFF.

June 24, 1841.

Besides my services in this station, I have officiated twice at New-Orleans, assisting Dr. Wheaton on Easter day in the Holy Communion; and have also held one service in a place twenty-five miles below the Bluff, near the Arkansas River; and two

services at Spring Hill, Hempstead county, where I administered the Holy Communion to ten persons on Whitsunday.

When on a visit to New-Orleans I had the happiness to meet with our beloved Bishop Polk, and it has been by his advice that I visited Spring Hill and Washington, 175 miles from my station, following the open road. I have since been directed by him to transfer my labors to that station, and to devote one-half of my time to each place.

Judging from the services at Spring Hill, I can say that the prospects of establishing the Church there are better than they ever were here at Pine Bluff. The responses were remarkably good for a new congregation. On Whitsunday the Female Academy, in which we worshipped, was filled to overflowing; and I have good reason to hope, that the services of that day, will result in the future happiness of some of the people.

The neighborhood of Spring Hill is high upland, rolling, and abounding in good springs of water. It is ten miles from the Red River. Most of the settlers are Virginians, cotton-planters; their large farms being on the bottom lands of the river. Washington, the county seat of Hempstead, is growing, and considered a place of importance.

FROM THE REV. WM. SCULL, MISSIONARY AT FAYETTEVILLE.

July 1, 1841.

Since my last communication to the Committee, I have partially passed over the same country which our beloved Bishop did when he visited the Cherokee nation. And I can truly say, that I heartily wished that other engagements did not prevent me from officiating, at least one Sunday in the month to this tribe of Indians, and thus preparing the way for a permanent missionary establishment amongst them.

I have also, besides my services here, officiated at the house of a family from Virginia, attached to the Church; and expect, with divine permission, to officiate at another place in the county on the fourth of July; the former place is fifteen miles from my residence, and the latter twenty.

At both these points I shall, if I find it practicable, have regular services hereafter. I have administered the Holy Communion once.

The gentleman who was most efficient in the organization of this parish, is now in Texas, and contemplates removing to that country; this may materially affect the pecuniary condition of the Church here. We are very much in need of a suitable building for a house of worship; but times and the currency are such as not to justify our making a beginning.

FOREIGN.

AFRICA.

Journal of Rev. J. Payne, Cavally, (Continued from page 18.) Sunday, Sept. 27th.—The congregation to-day, very large. When the boys, who were sent to ring the bell, arrived in town, the public

drum had just been beaten to summon the people to hear an important message from the interior. As soon, however, as the message was delivered the people agreed to obey the summons to hear the word of God, before considering the subject proposed to them.

G. has related to me a conversation which he has had since service this morning, that affords most gratifying proof also of the existence of a religious principle amongst this people. He was urging upon the son of one of the leading head men to learn to read; amongst other reasons in favor of this he said it would enable him to read for himself the word of God, and thus enable him to secure that salvation which he reveals. Here he was interrupted by the father, who said, "G., have *you* been to God that you speak so confidently of the state of those who have died? or has *any one* ever returned from the state of the departed to enlighten us in regard to it?" "No," replied G., "but I have heard it in such a way that I cannot but believe it." Another old man sitting by, addressing the one just mentioned, says, "Wiah, what we hear I believe to be true. Could you love or do good to your son if he did not obey you? How then can we expect that God will love, or do us good, if we do not regard his word? I wish we would agree together to attend to this matter." "But," says Wiah, "it is not the custom of our country: We *cannot* do this." "And do we never," replied G., change the customs of our fathers? They formerly had nothing but grass clothes to wear, why do *we* wear better ones? Your father, too, was a poor man—had no name; why have you riches, and glory in your name? We *can* change; and let me tell you, W., unless you do, neither your riches nor your name can avail you any thing when you die." "What is the matter with you, G.?" says W., "did P. send you here to talk in this way?" "No, I speak the feelings of my heart; Payne did not send me," replied S.

Monday, Oct. 12.—Returned to-day from Mount Vaughan, where I was suddenly called to witness, as was expected, the last moments of Mrs. Minor. She was represented as *dying* when the note was sent to me; a merciful God, however, had ordered it otherwise. Soon after the note was sent, when the attendant physician had given her up, and her husband was communicating to her their fears in regard to her state, a favorable change took place and she continued to improve until this morning, when I left her. Thus, by the goodness of our Heavenly Father, the cloud which looked so dark has been caused to "burst in blessings on our heads." I say *blessings*, because the dispensation was felt to have nearly all the effect upon the mission that could have been produced by death, so confidently expected, admonishing us to be also ready; and impressing upon us the important lesson that the ways of the holy, wise, and perfect Being cannot be like those of sinful, foolish and short-sighted creatures like ourselves. And trying as would have been the expected stroke, I trust that all were prepared to say, "Not my will but thine be done."

Sunday, Oct. 18th.—Unavoidable absence from my station the two last Sundays has affected, I fear, in no slight degree the attendance on our religious services. Though quite a respectable number were present to-day, they were more promiscuous and less attentive than usual. The extremely busy season, it being their "time for building," contributed to this and caused many to violate the Sabbath, though faithfully warned against it. Though it is, perhaps, too much to expect the Sabbath to be religiously observed so soon, it is most melancholy and painful to see *those* violating it who are known to have been instructed and have professed a desire to be influenced by these instructions.

Friday, Oct. 23d.—G. came to me to-night, much excited, to get my advice how to act in the trying circumstances in which he has been brought. It appears that in the small town in which he formerly lived he left two houses—having at that time no need of them. His younger brother having now grown however, and therefore needing them, G. went this afternoon to remove his property, having previously obtained permission of this family so to do. A young man of the town, however, not connected with his family, opposed his removing the houses, upon the plea sanctioned by custom, that when an individual has been *driven* from a town, such possessions become town property; and threatened violence to G. in case he persisted in his purpose. This, the latter declared he would do, since it was *indisputably private* property, and he asked what he must do in case personal violence were offered. I advised him to pray to God for direction, and promised him that I would do the same.

[To be continued.]

CONSTANTINOPLE.

JOURNAL OF THE REV. H. SOUTHGATE. [Continued from page 180.]

It can hardly fail to be the case that different minds will regard the question with relation to the mode of our operations among the Eastern Christians with different feelings. One may be disposed to ask simply whether it is the best suited to promote the spiritual welfare of souls, while another may go farther and add to this inquiry the question whether it is consistent with the universally acknowledged principles of Catholic communion. That mode is the most perfect which fulfils both conditions, and it is evidently the only mode which can meet with universal acceptance. Such is the system upon which we purpose to base our operations among the Oriental Christians. That it is pacific, charitable and Catholic, no one will deny. That it is the best suited itself for the progress of religious truth, the whole history of missions to the Eastern Christians abundantly testifies. The Church of Rome has increased its acquisitions just in proportion as it has assumed a pacific attitude. Wherever it has taken hostile ground, it has either lost or advanced more slowly. Our Presbyterian brethren have generally assumed a conservative position, notwithstanding that, in some

instances, they have entered the field with entirely different views, and have been brought only by observation and experience to see that violent or hostile measures tended to obstruct rather than promote the progress of religious improvement. In the two or three instances within my own knowledge in which a different system has been pursued, the result has been truly instructive. In one, the missionaries have been driven from their field by the opposition which they excited, and the feelings of the people have been left in so exasperated a state that, probably for many years to come, no missionary will be able to accomplish any thing among them. In another instance, the missionaries have retired from the field and left no visible fruits of their labors. I ought to add that none of those to whom I now allude were from the United States. They acted, I doubt not, according to the dictates of their judgment and with a sincere desire to do good. I speak only of their system, not of their motives. The argument from expediency applies still more forcibly to ourselves. The similarity of our ecclesiastical institutions with those of the Eastern Churches allows us to go further in the same line. We abuse our own advantages if we neglect to do so. Nay, we frustrate our own labors if we pursue any other course. The Patriarch and Bishops of the churches in Turkey have the power of withdrawing their people from our instructions, of shutting up our schools by removing the children from them, and of preventing in great measure our intercourse with the Christians. They have done this before in the case of other missions; they can do it again at any moment. We are shut up, therefore, to a pacific and conservative policy, not only by expediency but by necessity also. For myself, I rejoice that it is so. I thank God that his providence has bound us to pursue a course which is at the same time most consistent with Christian charity and Catholic principle. I rejoice that the temptation to adopt hostile measures—a temptation which the opposition of ignorant and prejudiced men might sometimes create—is overruled by the stern necessity which calls us to peace. We might, in an unguarded hour, or under the impulse of a false zeal, fall away from our principles, and the danger would be greatly increased in the case of those members of these churches who have gained some new spiritual knowledge without having been impressed with a sense of their obligations to their Church.

From whatever point of view, therefore, we consider our mission, the conclusion is the same. The most exclusive views of expediency unite with the most sensitive regard to ecclesiastical rights. Practical utility, the well being of souls, the rules of the Gospel, the ancient practice of communion between different branches of the Church Catholic, the principles which we avow as members of that Church, the hope which every disciple of Christ must cherish of a restoration of its primitive unity, all combine to enforce upon us the system which we have

adopted. Let it be judged by its results. More time, more faith and more patience may be required to build up than to pull down, to purify than to destroy. But the exercise of these graces will not injure us, while it will redound to the eternal benefit of millions of our christian brethren.

Up then and to the work with one heart and one mind. Let no breath of discord stain the glory of our enterprise. Let no divided judgment mar our strength. In the name of Christ and of his Church let us go forth. Let Love be inscribed upon our banners and burning in our hearts. And may He whose we are and whom we serve, make us faithful unto death, and at last bestow upon us the crown of life. Amen and Amen.

I have been much engaged during the past month in preliminary investigations relative to our mission. I have mingled as freely as possible with the Greek population, and for this purpose have spent many hours in their principal quarters,—Tatavola and the Fanar. The former is on this side of the Golden Horn, and lies back of Pera. The lake lies along the Golden Horn, on the Stamboul side, and near the head of the harbor. The Patriarch's palace is in the Fanar, and only a few rods distant from the principal water-gate, which opens on the harbor, and is called *Fanar Kapoussou*. I have been on one occasion to attend service in the Patriarch's church, which is situated within the wall of the palace, but unfortunately arrived just as the services were closed. I have also been occasionally to the Greek church in Pera, which is said to be one of the handsomest and richest in the city, and thus have had an opportunity to observe the worship of the people and the state of the churches. I have also been much engaged in inquiries respecting the poor, and from all that I have learned, am inclined to believe that there will be found an immense field of usefulness among this class. *To the poor the Gospel is preached.* The Saviour evidently made them every where the peculiar objects of his attention, and we cannot doubt that the apostles followed his example, when we remember the care which they exhibited to provide for the poor. When they found no other advice to give to St. Paul they did not forget to request him to remember the poor, and we have his own declaration, that this he was always forward to do. *Gal. 2:10.* It is, I apprehend, among this class that the most may be accomplished in inculcating orally the simple truths and duties of the Gospel, and we shall follow still more closely the example of the Saviour if we can at the same time do something for the relief of their temporal wants.

The subject of *schools*, I intend, the Lord willing, to take up the present month. I have as yet visited only one, but have made some general inquiries concerning them, which I hope to prosecute farther.

I have employed some of my leisure hours in seeking out the Christian churches which have been converted into mosques. Some I knew before, and others I have now discovered for the

first time. They are evidently numerous in the city. If the patronage of England can be secured for the Eastern Christians, it will not, ere long, be a difficult task, supposing the changes in favor of the Christians to continue as they have begun, to procure the restoration of all these mosques to their original use.

I have also pursued some inquiries relative to the practical superstitions of the Christians. This was one object in visiting the churches, more of which I hope to do hereafter. I have for the same purpose visited a few of the sacred fountains, whose waters are believed to have a healing efficacy. In one of them I took a severe cold on the 19th of November, which confined me to the house the greater part of the remainder of the month. Many things which I had hoped to have accomplished out of doors have in consequence been postponed. At home my time has been chiefly devoted to the study of Arabic; in which I also receive three lessons a week from a Greek Catholic Priest. I have been induced to substitute Arabic for Modern Greek for two reasons; first, that most of what I could acquire in the latter, during the winter, would be lost while away the next summer. I have no immediate need of the Greek, as the Turkish answers all the purposes of my present inquiries. Secondly, I *do* need Arabic next summer in Mesopotamia, for although I could probably always find some one to interpret into Turkish, my intercourse with the clergy and people must be limited and embarrassed if carried on in this way. Besides I consider the Arabic as the completion of my Turkish, of which the former is the classical language. The Turkish I have also pursued during the past month, as I have had opportunity, and since I commenced house-keeping I have given some little time to Syriac. Most of the time that I have been able to command for reading has been devoted to the study of Church history on points connected with the objects and principles of our mission.

[*To be continued.*]

MISCELLANEOUS.

THE SOCIETY [IN ENGLAND] FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. We take the following, somewhat abridged, from a late number of the Ecclesiastical Gazette, as illustrating the operations of this venerable Society in raising funds for her immense work.

The great increase in the Society's income during the past year, the committee chiefly attribute, under God's blessing, to the exertion of the Diocesan and District Secretaries, in encouraging parochial collections.

This method of making collections in each parish, under the direction of the incumbent, or persons appointed by him, has for two or three years been adopted with great success in most parts of England. But during the year 1840, greater energy has been infused into the system in several dioceses, by an organized arrangement through their ecclesiastical divisions. In such cases, a Secretary has been appointed for each deanery (or where the deanery divisions are not used, for a certain defined

district,) who undertakes to exert his influence in promoting the interest of the Society in each parish within the deanery or district.

One great advantage of such a plan is, that each Secretary knows exactly over how many parishes his exertions should extend, and every clergyman knows to whom he can apply for information and assistance in the affairs of the Society. The Secretary undertakes, wherever it is agreeable to the clergy within the deanery, to receive their lists and the amount of their collections, and forward them to London; and also to receive from London the parcels of reports and quarterly papers, and distribute them throughout the deanery.

In many cases the Rural Deans have kindly undertaken the office of Secretary; where they have not been able to do so, the Secretary has been appointed by the Bishop or Archdeacon.

The system is of course capable of any extension or modification, according to the circumstances of the neighborhood, and the wishes of the clergy.

In deciding, however, upon the extent of local agency which it may be desirable to use, it should be borne in mind that to work the Society upon a large scale, either when taking the initiative, or when maintaining and extending its operations in a diocese—would, if laid upon a few individuals, impose an amount of labor totally incompatible with the due discharge of other duties; but, if subdivided among many, it would not press heavily upon any. Whilst, farther, in constructing machinery, with a view to vast increasing, and permanent results, it is not only the continuous impulse to energy and activity, but the wise safeguards against irregularity and remissness which are required; both of which are provided by a plan which sets the machinery in motion, and supplies means for the discovery and remedy of any defect in its working.

Still the strength of the Society lies in *parochial associations*. Other machinery is only valuable, so far as it gives to them increased vigor and stability. The almost uniform results of their formation have been, warm interest in the spiritual welfare, and ready and liberal help for the relief of spiritual wants, of the colonies and dependences of the empire; and reflex benefit produced at home, in a deeper attachment to our apostolic branch of Christ's Church.

PROCEEDINGS.

DOMESTIC COMMITTEE.

July 19, 1841.—*Stated Meeting*.—The Rt. Rev. Dr. Onderdonk took the Chair.

The Secretary and General Agent reported that the Proceedings of the Board of Missions, together with the reports of the Committees, Secretaries and Treasurers, had been printed and were ready for distribution.

The committee on Finance made a report respecting the mode of keeping the funds, which was approved.

The committee on Indian Missions made a report respecting the

expenditures of the funds for Indian missions, which was approved.

On the report of the committee on northern missions, the resignation of the Rev. Orin Miller as a missionary in Ohio, and of the Rev. David Griffith as missionary at Fort Leavenworth, Indian Territory, was accepted; the Rev. Montgomery Schuyler was appointed a missionary in Michigan, and recognized as the missionary at Marshall; the Rev. William Adams, the Rev. J. L. Breck, and the Rev. J. H. Hubart, were appointed missionaries within Bishop Kemper's jurisdiction, and recognized as missionaries in Wisconsin; the transfer of the Rev. F. H. L. Laird from Buffalo Knob, Mo., to Logansport, Indiana, was recognized; Bristol, Indiana, was recognized as attached to Mishawaka, as part of a station, instead of South Bend; and Albion, Illinois, was also recognized as part of a station.

On the report of the committee on southern missions, the transfer of the Rev. Wm. Mitchell from Pine Bluff, Arkansas, to Washington, &c., in that state, was recognized; and inquiry was directed to be made respecting one of the missionaries, whether he was residing within his mission and devoting his whole time to its duties.

A communication was received from Thos. Robins, Esq., Philadelphia, resigning his office as a receiving agent; when the resignation was accepted, and the thanks of the Committee tendered to him for his long and faithful services; and Edmund Wilcox, Esq., was appointed to succeed him as receiving agent in Philadelphia.

The Stated Meetings of August were dispensed with.

FOREIGN COMMITTEE.

July 6, 1841.—Stated Meeting.—The Rt. Rev. Chairman present.

July 8.—Adjourned Meeting.

1. *Resolved*, That the correspondence with Rev. Mr. Coleman, in reference to his acceptance of the office of Secretary and General Agent of the Foreign Committee, resulting in his not entering upon that office, be spread upon the minutes of this Committee and published.

2. The Rev. John Coleman having finally declined the appointment of Secretary and General Agent of this Committee, it was, on motion,

Resolved, That the Rev. John A. Vaughan, D. D., be re-appointed to that station.*

3. *Resolved*, That Dr. Vaughan be authorized on behalf of this Committee to engage a competent assistant to the Secretary and General Agent for one year at an expense not exceeding \$500 per annum.†

4. *Resolved*, That the Chairman of this meeting be requested to prepare in the name of this Committee a statement of the

* The late Secretary and General Agent being under the active treatment of a successful oculist is unable to decide upon the question involved in this resolution, until the result of that treatment shall in some measure be ascertained.

† The liberality of unknown friends to the cause, prevents this from increasing the expenses of the Department.

circumstances which render necessary the above measures for insertion in the Spirit of Missions.

THE REV. MR. COLEMAN, &c.—The following statement is published by order of the Committee.

In conformity with the foregoing resolution, No. 4, it is stated that the Secretary and General Agent of the Foreign Committee received from the Rev. John Coleman a letter dated June 23, 1841, of which the following is an extract.

"I know not what you will think of the communication I am about to make. The excitement in my parish since Friday last baffles all attempts at description, and the determination was at once and unanimously expressed, to refuse the acceptance of my resignation on any terms whatever. After many fruitless endeavors to reason the matter with even my most pious and discreet members, I was compelled to abandon it in despair; and on Sunday last entreated them to make it a subject of special prayer for divine direction. Yesterday my acting warden received a communication from our Bishop of which the following is a copy :

'Tuesday, June 22, 1841.

'DEAR SIR,—Allow me to repeat in writing what I stated verbally yesterday to a committee of your vestry, that I am entirely and absolutely opposed to the Rev. Mr. Coleman's leaving your parish for the station to which he was recently appointed. I am decidedly of the opinion that he ought to remain with you.

'Very respectfully, your obed't serv't,

'H. U. ONDERDONK.'

"Now the 33d canon, as you are aware, declares, that no minister shall leave his congregation without the concurrence of the ecclesiastical authority of the diocese. Thus, you see, my dear sir, how I am situated. From the first to last I have felt that the question presented to me was a deeply solemn and important one, and have left it wholly in the hands of God and his Church. I will thank you to make this communication for me to the proper quarter, and beg to assure you of the affectionate regard with which I am," &c.

This was followed by a letter from the same to the same, dated July 2, 1841, of which the following is an extract :

"I returned home on Wednesday afternoon last, and found the proceedings of our vestry, on the subject of my resignation, awaiting me. These I immediately sent to the Bishop in a letter, of which the following is a copy :

'Philadelphia, June 30, 1841.

'RIGHT REV. AND DEAR SIR,—You are aware that at the late meeting of the Board of Missions I was induced by an uncommon and (as appeared to me and others) providential train of circumstances, to accept the office of Secretary and General Agent of the Committee for Foreign Missions to which I was elected. On the 28th inst. I tendered my resignation of Trinity church, the acceptance of which has been refused by the vestry, as you will perceive by the enclosed communication received from them,

‘ I have carefully and maturely considered the reasons urged by the vestry and congregation to remain in my present charge, but they are not sufficient to satisfy me that I would be right in doing so. The acceptance of the office of Foreign Secretary was reluctantly made by me from a conviction that it was a duty I owed to God and the Church,—the considerations which then governed me still appear in all their original force,—nothing has transpired since the adjournment of the Board to change my views. On the contrary, they are rather confirmed by a recent interview which I have had with the Foreign Committee in New-York. Still, I promise to abide by your decision under the 33d canon, requiring the concurrence of the ecclesiastical authority to a separation between myself and people under such circumstances; and feel that nothing but an official and authoritative interposition on your part can justify me before the Church at large in declining the appointment.

‘ The regular meeting of our vestry takes place to-morrow (Thursday) night. Should it meet your convenience to furnish us with your determination by that time, it would be esteemed a favor.

‘ Very respectfully and affectionately, my dear Bishop,

‘ I am yours, most faithfully,

‘ JOHN COLEMAN.’

“ About one o’clock this afternoon I received the Bishop’s reply, in which he says, ‘ on reflection I think it may be well to have an interview with you and your vestry; say on Sunday evening at 7 o’clock, in the vestry room.* For *myself*, I feel no doubt as to what is your duty; but I am very reluctant to interfere with *your* judgment. Perhaps your vestry, if you continue in your present mind, and decidedly, may take the same view with me.’

“ Thus, you see how matters stand, and I feel but little doubt that it will terminate in all opposition to my removal. My leading people, in the last few days, begin to talk more reasonably on the subject, and perhaps the course which things have taken, has been, upon the whole, the best in preparing them for what I think will be the issue. I shall write you again on Sunday night.”

The following is from a subsequent letter, dated July 5:

“ *Philadelphia, July 5, 1841.*

“ REV. AND DEAR BROTHER,—The information I have now to communicate is widely different from what I supposed it would be when I last wrote you. The Bishop decides that I must not leave my parish! Agreeably to appointment he met our vestry yesterday afternoon; and after conferring with them, determined to sustain them in their protest against my resignation. I deferred writing till to-day, in the hope that I should be able to give you a copy of his written decision, but have not yet received it.

“ I trust, my dear sir, that this result will prove to be of God, and therefore best. Throughout it has been to me a trying question. At the adjournment of the Board I anticipated no

* He had previously engaged to preach for me at 8 o’clock.

formal opposition, and was about to make my preparations for entering forthwith upon the duties of the office. Having gone as far as my views of duty to the Church would permit, to decline the appointment, I have also, on the other hand, done all that I could, consistently, to remove the obstacles since thrown in my way. Earnestly have I sought for myself and others instruction and guidance from above, and hope that amidst the conflict of opinions the will of the Lord has been done."

The last letter from Mr. Coleman to the Secretary and General Agent is dated July 10, in which he says:

"I know not whether it is worth while to trouble you with a copy of Bishop Onderdonk's written decision received since my last letter to you:—it is as follows:

"The Rev. John Coleman, rector of Trinity church, Southwark, Philadelphia, and the vestry of that church, having referred to me, as an arbiter mutually agreed upon, the decision of the question, whether his resignation of the rectorship, to become the Foreign Secretary of the Board of Missions, shall take effect, I have given the matter due reflection; and, from my knowledge of the facts in the case, and an interview with the parties jointly, I hereby determine that Mr. Coleman's resignation be not accepted, and that he remain the rector of Trinity Church.

(Signed) "H. U. ONDERDONK."

The Committee proceeded on the 8th of July, to fill the vacancy thus occasioned, for which action see the Resolutions appended, No. 2, 3.

Published by order of the Foreign Committee,

JAMES MILNOR,

Chairman, *pro. tem.*

INTELLIGENCE.

REPORT OF THE PROCEEDINGS OF THE BOARD.—The Proceedings of the Board of Missions, together with the reports of the Committees, Secretaries and Treasurers, have been printed and are now in the course of distribution. Parcels for the clergy have been sent to the principal towns and cities, to be forwarded as opportunity may offer.

MISSIONARY NOTICES.—(DOMESTIC.)—The Rev. Orin Miller has resigned his appointment as a missionary in Ohio, to take charge of a parish in that state; the Rev. David Griffith has also resigned his office as missionary at Fort Leavenworth.

The Rev. F. H. L. Laird has been transferred from Buffalo Knob, Mo., to Logansport, Indiana; and the Rev. Wm. Mitchell from Pine Bluff, Arkansas, to Washington, in the same state.

The Rev. Montgomery Schuyler has been appointed a missionary in Michigan, and assigned to Marshall; and the Rev. Wm. Adams, the Rev. J. L. Breck, and the Rev. J. H. Hobart, have also been appointed missionaries within Bishop Kemper's jurisdiction, for Wisconsin.

Bristol, Indiana, has been added to Mishawaka, as part of a station instead of South Bend; and Albion, Illinois, has been recognized as a station.

FUNDS FOR THE FOREIGN DEPARTMENT.—As there are not means in hand for the support of the missionaries required to be transmitted in October, it is important to the Treasurer that wherever practicable contributions should be early made and remitted.

EDMUND WILCOX, Esq., 145 Market-street, Philadelphia, has been appointed Receiving Agent of the Domestic and Foreign Committees.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th of June to 15th of July, 1841.

DIOCESE OF VERMONT.			
Brandon, St. Thomas' Church,	-	-	10 00— 10 00
DIOCESE OF MASSACHUSETTS.			
Newburyport, St. Paul's Church,	-	-	20 00— 20 00
DIOCESE OF CONNECTICUT.			
Hartford, Christ Church,	-	-	5 00
Northfield, St. Andrew's Church,	-	-	1 25— 6 25
DIOCESES OF NEW-YORK.			
Cherry Valley, Missionary Association of Trinity Church,	-	-	8 00
Cooperstown, Christ Church,	-	-	10 06
Lansingburgh, Trinity Church,	-	-	20 00
New-York, St. Paul's Ch., J. D. Wolfe, Esq., bal. of his pledge,	-	-	150 00
Philipstown, St. Philip's Church, }	-	-	4 00
Highlands, St. Mary's Church, }	-	-	26 10
General Theological Seminary,	-	-	26 10
Individuals; "Commerce," \$200; "a friend to missions," \$50;	-	-	
Mrs. E. McKeige, Parma, Italy, \$2,	-	-	252 00—470 16
DIOCESE OF NEW-JERSEY.			
Freehold, St. Peter's Church,	-	-	1 50— 1 50
DIOCESE OF MARYLAND.			
Anne Arundel Co., Severen Church,	-	-	3 00
Cambridge, Christ Church, from three children,	-	-	15 00— 18 00
DIOCESE OF VIRGINIA.			
Amelia Co., Raleigh parish,	-	-	7 00
Chesterfield Co., Dale parish,	-	-	19 50
Pittsylvania Co., ——— Church,	-	-	5 00— 31 50
DIOCESE OF NORTH CAROLINA.			
Wilmington, St. James' Church,	-	-	11 00— 11 00
DIOCESE OF SOUTH CAROLINA.			
St. Bartholomew's parish, (for the valley of the Mississippi, \$7,)	-	-	43 65
Charleston, St. Michael's Church,	-	-	65 47
" Monthly Missionary Lecture, (for Tennessee, \$12,)	-	-	21 31
Winyaw, All Saints' Church,	-	-	100 00—230 43

DIOCESE OF TENNESSEE.			
Clarksville, Trinity Church,	-	-	4 00— 4 00
DIOCESE OF OHIO.			
Franklin, Christ Church, (a missionary station,)	-	-	1 81
Springfield, Clark Co., All Souls' Church, (a missionary station,)	-	-	3 12— 4 95
DIOCESE OF MICHIGAN.			
Dexter, St. James' Church, (a missionary station,)	-	-	1 50— 1 50
DIOCESE OF INDIANA.			
Evansville, St. Paul's Church, (a missionary station,)	-	-	5 00
Laporte, St. Paul's Church, (a missionary station,)	-	-	2 00— 7 00
DIOCESE OF ILLINOIS.			
Fall Creek, ——— Church, (part of a missionary station,)	-	-	2 31
Pittsfield, St. Stephen's Church, (part of a missionary station,)	-	-	1 25
Marine, ——— Church, (part of a missionary station,)	-	-	3 25— 6 81
DIOCESE OF ALABAMA.			
Florence, {	} ——— Churches, (a missionary station,)	-	5 49— 5 49
Tuscumbia, {			
			\$828 57

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th June to 15th July, 1841.

MASSACHUSETTS.			
Newburyport, St. Paul's Church,	-	-	10 00— 10 00
RHODE-ISLAND.			
Providence, Grace Church, Missionary Society,	-	-	100 00—100 00
CONNECTICUT.			
Berlin, St. Andrew's Church,	-	-	10 00
New-Haven, Trinity Parish,	-	-	5 00— 15 00
NEW-YORK.			
Brooklyn, Calvary Church,	-	-	74 25
New-York, Zion Church, Female Bible Class, for Africa,	-	-	17 75
" A friend to Missions,	-	-	50 00
Missionary Association of General Theological Seminary,	-	-	26 10
Walton, Miss M. A. Seymour,	-	-	1 00—169 10
WESTERN NEW-YORK.			
Rochester, St. Luke's Church,	-	-	61 50— 61 50
PENNSYLVANIA.			
Philadelphia, St. Paul's Church, Female S. School, for education of Heber Newton, for five years, at Cape Palmas, \$100; female teacher of same school, for education of Richard Newton, pledged to repeat the same annually for the next four years, \$20,	-	-	120 00—120 00
MARYLAND.			
Anne Arundel Co., Severen Church,	-	-	3 00— 3 00
VIRGINIA.			
Chesterfield, Dale Parish,	-	-	19 50
Danville, Mrs. Coles, \$2; Mrs. Geo. Towne, \$1; Mrs. B. H. Averett, \$1; Mrs. M. W. Darne, \$1; Miss P. Green, \$1; Miss M. Lenn, \$1; Rev. G. W. Darne, \$3; Mrs. Geo. Welsh, \$1,	-	-	11 00
Fredericksburg, St. George's Church,	-	-	25 00
Lunenburg, Cumberland Parish, Mrs. M. A. W., \$2; P. Raney, \$1,	-	-	3 00
Richmond, Raleigh Parish,	-	-	20 00
Misses Thompson,	-	-	7 50— 86 00
SOUTH CAROLINA.			
Charleston, St. Stephen's Church,	-	-	13 92
" St. Michael's Church,	-	-	31 81
Claremont,	-	-	10 00
Walterboro', St. Bartholomew's Parish,	-	-	43 66— 99 39
GEORGIA.			
Savannah, Christ Church, Mrs. S.,	-	-	20 00— 20 00
OHIO.			
Granville, St. Luke's Benevolent Society, \$15; Dr. Richards, \$5,	-	-	20 00— 20 00
INDIANA.			
Lawrenceburg, Christ Church,	-	-	6 00— 6 00
GENERAL.			
A friend, \$2 79; Major Childs, U. S. A., \$5; Mrs. Elizabeth McKeige, Parma, Italy, 2 00	-	-	9 79— 9 79

\$719 78